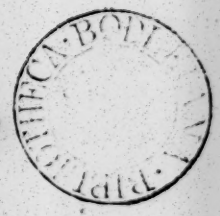
THE Protestant Religion IS A Sure FOUNDATION AND PRINCIPLE OF A True Christian, AND A Good Subject, a Great Friend to Humane Society; AND A GRAND PROMOTER of all Virtues, Both CHRISTIAN and MORAL.



By CHARLES *Earl of* DERBY, Lord of *Mann*, and the *Isles*.

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To all Supreme Powers, by what Titles soever Dignified, or Distinguished, *i. e.* To *Emperors, Kings, Sovereign Princes, Republicks, &c.*

TO You (*Gods Vicegerents on Earth, over all persons, whether Ecclesiastical or Temporal, next under God within Your own respective Dominions Supreme Governours,*) I conceive fittest to Dedicate, and Direct the ensuing Papers; To You (*Most Illustrious,*) they ad-

dreſs themſelves, as to perſons moſt concern'd in the Subject they treat about; whereby is endea ed the Vindication of Gods Honour, wherein as his Vice-gerents You are highly concern'd; alſo Your own Supreme Powers and Authorities, which in former Ages, (and yet ſtill in the Doctrinal part,) have been often Invaded by the Biſhop of Rome, *and their Abettors; amongſt whom the* Jeſuites *have been ſtill in the front, as the principal champions againſt You; and for thoſe Biſhops from whom all Anti-Monarchcial Principles have proceeded under the veil and cover of other Religions, --- as* Quakers, Anabaptiſts, Independents, *&c. which ſeveral Sects have been abetted by ſeveral of the* Roman

Mr. *Edward Tyldeſly*, a Romanift, was railing againſt the Jeſuites to a friend (then) of theirs; ſaying, they were the Firebrands of the Chriſtian World; to whom his friend replyed thus -- I muſt confeſs (Mr. *Tyldeſly*) I am very much for the Jeſuites, for I am ſure, if it were not for them, the Church of *Rome* would not be left, for they are the chiefeſt ſupporters of it.

Roman Clergy, (thereunto Authorized and commanded by the Biſhops of Rome, *) to prevent a Reformation amongſt themſelves (always a terrour to them,) and the better to divide the Reformed Churches over the World, according to that* Maxim, Divide & Impera, --- *whereby they have not a little impeded the Chriſtian Profeſſion, in the Inlargement of the Kingdom of Chriſt, and thereby given occaſion to the enemies of God (the* Turks, *&c.) to Blaſpheme, and enlarge their Dominions and Territories; hereby the Iſle of* Rhodes *has been loſt, and* Candia *is in danger, to the eternal reproach of the Chriſtian Profeſſion; for while Chriſtians are disjoined, the common Enemy takes*

the

the advantage which, by a happy Union, he would loſe: and that this may be accompliſhed, is both the Prayer and Endeavour of the Author of the enſuing Papers.

To the

READER.

I Hope thou wilt find in the enſuing Sheets, what is in the Front of the Book, *i.e.* That the Proteſtant Religion (I mean the Church of *England*) as it is eſtabliſhed by Law, is a ſure Foundation and Principle of a true Chriſtian, and a good Subject; a great friend to Humane Society; and a grand Promoter of all Virtues, both Chriſtian, and Moral.

I will not trouble thee long in this place; I will only ſay, on the

Author's

Author's behalf, that it was not Vain-glory, but his Zeal to his Mother the Church of *England*, his Prince, (true Defender thereof) and Country, that put him upon the ensuing Imployment: And if therein he hath done Service to Them, He has his aim.

Vale.

1668.

To the

READER.

THere had been no second Edition, and less this, had not some * Cacodæmons indeed, and those * to whom they are Pensioners, been displeased with, and startled at the name of a Cacodæmon. I remember the Author of [Fiat Lux] calls himself a friend to all Religions, desiring to be thought any thing, but really what he is, i. e. A Papist; thereby the better to insinuate into, and pervert those that reade him [by the way I cannot but take notice, that the Church of God is in debt to him that answered, and confuted it, so much to admiration.] But to return; such like as Fiat Lux I think more proper to call Cacodæmons (as in the following dialogue) then Heterodox, because they resemble the Devil, who does sometimes transform himself into an Angel of light. Therefore Heterodox certainly would have been too good a name for the disputant with Orthodox, in the dialogue; that is, for those that rather resemble Devils then men; for Cacodæmon signifies no otherwise then an Evil Spirit. The Devil therefore, a Church-Papist, is indeed a Cacodæmon, i. e. An Angelical Devil, or a Devillish Angel; such (as those our Church-Papists) doe us more mischief then the Papists themselves, who appear what they are, and for whom I can have a kindness; but I abominate these Hypocritical sons of Belial, who counterfeit, and disguise themselves,

ſelves, as much as they can, into Angels of light; from whoſe practice the Ladyes of our days have borrowed their Vizard Maſkes, to hide a bad Face, or to doe ſomething worſe.

Thus much I conceived fit to ſay on the behalf of Cacodæmon, *as being properly applyed to the perſon in the dialogue.*

I ſhall here add a few particulars out of the Hiſtory of France, *in the life of* Lewis *the* Thirteenth; *and I ſhall here begin with* Fol. 1295. *Upon occaſion of the murther of* Henry *the* Fourth *of* France *by* Ravilliac; *the words be theſe.* —— *This wicked Murtherer confeſſed no other motive of his crime, but the Book of* Mariana, *a* Spaniſh Jeſuit; *which Book by a decree made by the Colledge of* Sorbonne, *and confirmed by a ſentence from the Courts of Parliament, was for that cauſe condemned to be publickly burnt before our* Lady *Church in* Paris: *the tenor of the ſentence was;*

"[*The Court, the great Chamber the Turnelle, and the* "*Chamber of the Edict being aſſembled, having ſeen the de-*"*cree of the faculty of Divinity aſſembled the fourth of this* "*moneth of* June, *according to a Sentence given in* May *laſt,* "*upon the renewing of the cenſure in matter of Doctrine made* "*by the ſaid faculty in the* Year 1413. *Confirmed by the* "*holy* Council *of* Conſtance; *that it is an Hereſie full of* "*Impiety to maintain that it is lawful for Subjects or Stran-*"*gers, upon any pretence or cauſe whatſoever, to attempt* "*againſt the Sacred Perſon of Kings and Sovereign Princes,* "*The Book of* John Mariana *intitled,* De Rege, & Regis "inſtitutione, *Printed as well at* Mentz *as in other places,* "*containing many Execrable blaſphemies againſt the deceaſed* "*King* Henry *the* third *of moſt happy memory, the perſons* "*and Eſtates of Kings and Sovereign Princes, and other* "*propoſitions contrary to the ſaid decree: upon the concluſion*

of

" of the Kings Atturny General, the matter being propounded;
" the ſaid Court hath and doth ordaine, that the ſaid decree
" of the fourth of this preſent moneth of June ſhall be
" entered into the Regiſters thereof, and heard at the inſtance
" of the Kings Atturny General, and read every year on
" the like day, on Sunday, in the Pariſhes of this City, and
" Suburbs of Paris; it doth alſo ordain that the Book of
" Mariana ſhall be burnt by the Executioner of Juſtice, before
" our Lady Church in Paris; forbidding all men, of what
" Eſtates, quality and condition ſoever they be, upon pain of
" High Treaſon, to write or cauſe any Books to be Printed
" againſt the ſaid decree and ſentence; It doth alſo enjoyne,
" that Copies taken out of the Originals of the ſaid decree,
" and this preſent ſentence, ſhall be ſent unto the Bailewicks
" and Seneſhauſſies of this jurisdiction, there to be read and
" publiſhed after the accuſtomed manner and form. And
" moreover, at Evenſong in Pariſhes, in Towns, Suburbs,
" and other Burroughs, the firſt Sunday of June; enjoyning
" all Bayliffs and Seneſhalls to proceed to the ſaid publi-
" cation, and the ſubſtitutes of the Kings Atturny General
" to have a care of the Execution, and to certifie the Court
" of their diligence.]

Upon A declaration, or letter from one Cotton *the* Jeſuite *to the* Queen Regent, *to wipe off that Aſperſion from their Society, An anſwer is framed unto it, by the name of* Anti-cotton, *which you will find in* Fol. 1298. *The words be as follow.*

" [Francis Ribadinera *writing of the parricide of*
" James Clement, *he ſaith, forasmuch as the reſolution*
" Henry *the* third *took upon him, was the advice of a poli-*
" *titian, and a* Machiaviliſt, *not conformable to the rules of*
" *our Saviour, behold the reaſon, that by the juſt judgment*

"*of God, the ſaid* Henry *was kill'd by a young* Monk, *and* "*dyed by the ſtroke of a knife.*

Carolus Scribanius, *a* [illegible] Jeſuit, *who calls himſelf* Clarus Bonarſcius, *in his* [illegible]*ed* Antitheatrum honoris, *ſayes, that if it ſo fall out,* [illegible]*as a* Denis, *a* Machonidas, *or an* Ariſtotimus, *monſters of their age, oppreſs* France, *ſhall not the* Pope *have abſolute power to animate againſt them ſome* Dion, Timoleon, *or* Philopoemen, *that is to ſay, tamers and ſuppreſſers of monſters? And afterwards ſpeaking of a tyrant waſting* France, *will no man (ſayes he) take Armes againſt that tyrant waſting* France? *will no* Pope *ſet free that noble Kingdom from the ſtroke of the axe?*

He cites Bellarmine, *who although he condemneth treaſon againſt Princes, yet in ambiguous terms he ſeems to approve it, by commending* Garnet *the* Jeſuit, *in theſe words.* "*Wherefore was* Henry Garnet, *a man unmatchable in all kinds* "*of Learning and Holineſs of life, ſo puniſhed in the higheſt* "*degree, but only for that he would not detect that, which* "*with a ſafe conſcience he could not? And the ſame Author, in his Book* De Pontifice Romano, *ſayes, the Pope may diſpoſe of Kingdoms, taking from one, and giving to another, as being the ſuperior Prince Eccleſiaſtical; and the* Jeſuit Gretzer *ſayes, we are not ſuch daſtards, as that we fear to affirm openly, that the* Pope *of* Rome *may (if neceſſity ſo require) free his Catholick Subjects from their Oath of Obedience, if their Sovereign intreat them tyrannically; yea he adds, in the ſame place; that if the* Pope *doe it diſcreetly and warily, it is a meritorious work; after all this, he quotes the Doctrine of* Tolet, Mariana, *and* John Guignard, *a* Jeſuit *Prieſt reſiding in* Paris, *who had written a treatiſe in praiſe of* James Clement, *with divers motives to make away the King which laſt dyed; for the which he was Executed. But* Francis

Verona

Verona Constant. *exceeds them all; he affirms, that notwithstanding the* Council *of* Constance, *it is lawful for any private man to murther Kings condemned of Heresie and tyranny: And* Emanuel Sa *writes, that the rebellion of a Clerk against the King is no treason, insomuch that he is not Subject to him; the which* Bellarmine *in a manner confirms; saying, the Pope of Rome hath Exempted Clerks from their subjection to Princes: Kings are now no more Superiors of Clerks. And to prove their Doctrine of killing Kings more plainly, he produceth the equivocations and evasions of* Garnet, *being apprehended for the Powder-Treason; the which is justified by many of that Society:* John Henreux *writing thus: "When any man is drawn into question under an unjust "trial, no man standing bound to inform against himself "(as the law of nature teacheth us plainly) he may peremptorily, "and freely deny that for which he is called into question, "without any tergiversation, because he always understands "this Clause, [Ut teneat dicere] which Doctrine is confirmed by divers other* Jesuits; *One of them affirming, that the Doctrine of Equivocation is grounded upon the memorable Example of* St. Francis: *in the end he shews their opinion touching concealing of Confession, which they hold ought not to be revealed.* John Henreux, *writing of that Subject, says: "That a thing sealed up with the most holy Signet of Confes "sion, cannot be broken without detestable Sacriledge: and "that there cannot fall so great a mischief, for the avoiding "of which it can be lawfull to betray a Confession. And* Suarez *adds; yea though the safety of the whole Common-weale should stand upon it; By all which proofs he shews, that it was not* Mariana's *Doctrine alone to murther Kings, but that all the* Jesuits *have erred with him in this; whom* Father Cotton *cannot justifie, in general.* Anti-Cotton *having set down the* Jesuites *Doctrine, he proves it by their*

Writings.

Actions; and first, by the Fact of John Chastel, *Clerk, brought up in the* Jesuites *Colledge; who having Stabbed the King in the Mouth, the 27. of* December, 1604. *being examined upon sundry Questions, and, among others, whether he had studied Divinity in the* Jesuites *Colledge; he answered, that he had been there under Father* Guect, *with whom he had continued two years and a half: And being asked if he had ever been in the Chamber of Meditation, (whither the* Jesuites *use to bring the greatest Sinners, there to behold the Representation of many Devils, set forth (under colour to reduce them to a better Life) thereby to cause a perturbation in their minds, and consequently, upon such resolutions, to thrust them forward to the undertaking of some great Action) His answer was, that he had often been in the Chamber of Meditations: And being questioned, whether the killing of the King were not an ordinary discourse amongst the* Jesuites, *answered, that he had heard them say, "It was lawfull to kill "the King, and that he was no member of the Church, and "that we ought not to obey him, nor hold him for our King, "untill he had received approbation from the Pope.*

Peter Barriere *being apprehended at* Melun, *in* April, 1593. *being discovered by an honest Fryer, confessed, that he came purposely to Court, to kill the King; and that he had been perswaded thereunto by one* Varade, *a* Jesuit, *whose daily practice was to defame the King with vile speeches, by whose perswasion he had provided a Knife to do the Fact: he first of all discovered his intent to* Aubrey, *Curate of St.* Andrew des Acts, *who directed him to* Varade, *Rector of the* Jesuites *Colledge, who confirmed him in his Resolution to kill the King; assuring him that in case he were put to death, he should obtain in Heaven a Crown of Martyrdom; and adjuring him unto this Action, upon the Sacrament of Confession, and the Holy Communion. And (omitting many*

Actions

Actions of Jesuites, *both at home, and abroad, to prove their damnable Doctrine*) *he concludes with* Garnet, Hall, *and others of the Sect, who were Complices in that Powder-treason which was practised to ruine the King, and the whole Estates of* England.

In the end, he seeks to prove by many pregnant presumptions, that the Jesuites *are guilty of the Murther. First, by an Advertisement sent from* M. de la force, *the Kings Lieutenant in* Bearn, *that a* Spaniard, *described by him, was come into* France *with an intent to kill the King; which* Spaniard *was brought unto the King by* Cotton; *but the King having received these* Letters, *shewed them to* Cotton, *and commanded him to bring the* Spaniard *again, but he could not be found.*

2. *Secondly, the seditious Preaching of* Gontier, *and* Hardy, *both* Jesuites, *the Lent before the Fact was committed; insomuch, that the Marshal* D'Ornano *told the King, that if* Gontier *had Preached so at* Bourdeaux, *he would have caused him to be cast into the River; and yet he was a very* Zealous Catholick.

3. *Thirdly, the Confession of* Ravilliac, *who justified unto* Father Aubigny, *that he had told him in Confession, that he had been sent to give a great blow, and that he had shewed him the Knife, having a heart graven upon it; But the* Jesuit *protested,* "That God had given him the grace to "forget that presently which was revealed to him in Con- "fession; *whereby he saved his* Life.

4. *And last of all, the Predictions before the Kings death; as at* Brnxelles, *it was spoken of twelve, or fifteen dayes before it happend. At* Prague, *it had been given out, that the King was dead, before it fell out so; and moreover, it was told them, that after his death the* Daulphin *should not be King, but the King of* Spain; *and that for some reasons, which*

which Gontier *gave in his Sermons in Lent laſt; And then the Prediction of the Provoſt of* Pluviers, *that the King was either ſlain or hurt that day. He was a* Jeſuit *in Faction, and had a Son a* Jeſuit.

Now if by this Treatiſe any Good may ariſe to the Church of God, give Glory to God; and ſo I ſhall conclude thy Trouble, with the Words of the Apoſtle St. Peter, *in the 3. Chap. of the* Acts *of the Holy Apoſtles*——Silver and Gold have I none, but ſuch as I have give I unto thee; in the name of Jeſus of Nazareth, riſe up and walk——.

And thus,

Reader, Farewel.

A DIALOGUE:

BETWEEN *ORTHODOX* a ROYALIST, AND *CACODÆMON*, one Popiſhly affected.

Orthodox. WEll met, Sir; a Saying of yours I have very often thought of.

Cacodæmon. "What is that (Sir) "I beſeech you?

Ortho. That the Papiſts are, and always were the Kings beſt Subjects.

Caco. "I am ſtill of that Opinion.

Ortho. If you be ſo, I am deſirous (if your leiſure will permit) that Syſteme of yours may be the Subject of our preſent Diſcourſe, For the truth is, I am of a quite contrary Opinion; this is an aſſured truth, one of us two is out of the way; and good Manners, as well as Charity and good Conſcience, commands us to bring the Knight Errant into the right way; I am ready to hear your Argument, and I do hope the like patience for mine.

Caco. "Content, for I am very confident I am in the right; "and do hope with little trouble to bring you over to be of my "Opinion.

Ortho. Pray, be pleased to begin.

Caco. "I am ready; and thus I begin. Who, I pray, were "firmest for the late King during his Wars with the Long Par- "liament, were not the Papists? This is certain, none of them "were of the Parliaments Party; but many thousand of Prote- "stants fought against, and at the last brought His Sacred Head to "the Block; and so that Holy Martyr was put to Death by His "Protestant Subjects. Besides that, Who were they that Pre- "served Our present Sovereign in His greatest Hardships, in "His greatest Extremities, were they not the Papists? And "none of any Belief whatsoever, I am sure, are so ready as "they to serve Him now, and to Sacrifice their Lives and "Fortunes for Him.

Ortho. I perceive by your silence now, that you expect my Answer.

Caco. "I do, but not a Confutation; for what I have said "is an Invincible and Infallible Truth.

Ortho. I hope to make you shortly of another Opinion; In the first place, I will lay down for an Infallible Truth, That never any Protestant [*i. e.* a Son of the Church of *England*] did ever draw his Sword against the King, or any other their Sovereign Prince, since the Reformation, begun by King *Henry* the Eighth.

Caco. "Oh *Monstrum Horrendum*! Sure you do not be- "lieve what you say.

Ortho. Yes, and I'le prove what I say, thus; That the late Rebels, *Cromwel* (your Friend President *Bradshaw*) and the rest of those that were of their Party, were not Protestants, (that is, they were not Sons of the Church of *England*;) you may as well call those People Royalists, as Protestants, or Sons of the Church of *England*; Did they not overthrow the Hierarchy of the Church, as well as Monarchy? How then can you call them Protestants? When indeed they do not deserve (without a great deal of Charity) the name of Men, so Monstrous were their Actions? Thus much to vindicate Protestants, whose Tenet is this, That if their Sovereign were a Tyrant, and a *Turk*,

(which

(which our Sovereign is far from, I Thank God) yet in such a case we allow of no other Arms, than what the Primitive Christians did use against their Persecutors, that is, Prayers and Tears.

Caco. "Thus far, I confess, you have well proved, that Protestants in a strict sense so called (*i. e.* true Sons of the Church "of *England*) may be very good Subjects; and that if they "deviate from their Loyalty to their Sovereign, it is not from "any ill Principle in their Religion, which they suck in with "their Milk; and that such deviations do rather proceed from "the ill Principles of Sin, and frailties of humane Nature; All "this I acknowledge for a great Truth; but what have you to "say against Papists, that they should not be as good Subjects, a- "any the best Protestants in the World?

Ortho. In a word, the Rebellion of *Ireland*, accompanied with an universal Massacre, without all distinction of Ages and Sexes; which as it preceded the Rebellion of *England*, so did it also exceed it in Inhumanity and Bloodshed; and, for ought I know, might occasion the *English* Rebellion.

Caco. "I did expect no less from you, who are so great an "assertor of the Protestants, so much an adversary to the Papists, "and so Loyal to the Prince; but all this while I hear nothing "of any Principle in the Popish Religion, that should lead them "into such horrid actions, which I do by no means justifie.

Ortho. Have patience, and I shall give enough of that; you know what our Saviour said, *No man can serve two Masters*, which possibly might be a Prophecy of the Popes Sovereignty over the Kings and Potentates of the World; How can the Papists serve God, Honour the King, (which two are but one in reality) and Serve, Worship, and Obey the Pope? for he is (as our Saviour says) the other Master.

Caco. "Well enough; for the Pope (as the Papists tell me) "pretends to no other Sovereignty, but in *Spiritualibus*.

Ortho. In *Temporalibus* also, I assure you; and yet it is a wonder, how an Opinion so Diametrically opposite to the Truth of God, delivered in the Scriptures, and the Doctrine of the Antients, both Councils and Fathers, should ever get up among such as profess Christianity; And surely, were not the Interests of the Court of *Rome* in greater esteem, than the Truths of the

Gospel, and the Peace of the Catholick Church, it were not possible that your Popes should be so presumptuous as to usurpe this Power; or the Doctors of *Rome* so impudent, as to assert it. For, to enlarge a little on this particular, of such concernment to the peace of the Church, and all Christendom; Is it not St. *Peter*'s Exhortation, 1 *Pet.* 2. 13. *Submit your selves to every Ordinance of Man, for the Lords sake*; to the King, as Supreme? and St. *Paul* is of the same mind, *Rom.* 13. 1. *Let every Soul be subject to the higher Powers*; and v. 5. *Wherefore ye must needs be subject, not only for wrath, but also for Conscience sake*; and St. *Chrysostom*'s gloss upon the Text answers all your pretences against this Truth. *Etiamsi Apostolus sis, &c.* Although you be an Apostle, or an Evangelist, or a Prophet, yet you must be subject; And such was St. *Paul*'s own practice; He submits himself to the judgement of *Felix*, *Acts* 24; and to *Festus*; and from him (*Acts* 25.) makes his appeal to *Cæsar*; *Appellatio autem non nisi ad legitimum fit judicem.* And this uncontroulable Power did the Primitive Christians acknowledge in their Emperours, and submit to it; though Heathens, Hereticks, and Persecutors. *Athanasius* being unjustly banished from *Alexandria* where he was Bishop, by *Constantius*, and afterwards falsly accused of Disobedience to his Decree, makes this mild defence to him though an *Arrian* and a Persecutor (*Epist. ad* Constantium) *Nequaquam restiti mandatis tuæ Pietatis*, &c. I no way resisted the Commands of your Piety; neither shall I ever endeavour to enter into *Alexandria*, till your Pietie give me leave. And thus St. *Augustin.* in *Psal.* 128. *Apostata erat* Julianus, *iniquus*, *Idololatra*; *milites tamen Christiani servierunt Imperatori*, &c. *Julian* was an Apostate, a wicked Man, an Idolater; yet the Christians obeyed him: when it concernd the cause of Christ, then indeed they acknowledged Him only, that was in Heaven; but when the Emperour commanded other things, they obeyed him. I may also ask by what Law the Pope can challenge this Power to himself, to dispose of the Temporal Affairs or Estates of Princes; Not by any humane Law: for the Prince is above the coactive or cœrcive Power of humane Laws, being *solo Deo minor*: If by Divine Law, let him shew any Text of Scripture, or Tradition of the Apostle; surely they are both against it; *The weapons of our Warfare*, saith the Apostle (2 *Cor.*

10

10.] *are not carnal, but Spiritual*; and our Saviour determines against it, *Mat.* 20. 25, 26. *The Princes of the Gentiles exercise Dominion and Authority over them*; but it shall not be so among you; Hence St. *Hierom* [Epist. 3. ad *Heliodor.*] speaking of the King and the Bishop, saith, *Ille volentibus praest, hic volentibus.* The King hath Power over the refractory and disobedient; the Bishop over such as are willing to obey him; His Power compulsory, the Bishops but precarious. And thus the second General *Nicene Council*, *Act* 3. discoursing of the Regal and Sacerdotal Power, speaks to the same purpose, *Sacerdos Coelestia curat*; *Rex autem legibus aquis & justis, omnia quae in terris fiunt, procurat*; The Priest takes care for what may bring us to Heaven; The King by just and equitable Laws orders all Affairs on Earth. And this is answerable to the terms & boundaries of both powers which we see appointed by *Jehosaphat* [2 *Chron.* 19. 11.] Amarias *the chief Priest is over you in all matters of the Lord, and* Zebadiah *the Ruler* [or Prince] *for all the Kings matters*: If therefore the King be over all, and orders all Temporal Affairs by a supereminent and incoercible Authority, none may depose him from, or deprive him of his Temporals, either directly or indirectly; much less the Church or Pope, whose Power is meerly Spiritual; and therefore the behaviours of your Popes have been Rebellious and Scandalous against Reason and Religion, against the Doctrine of the Scriptures, and the Practice of the Antient Christians, especially since *Gregory* the 7th. who seems to have been the first assertor and practicant in this intolerable presumption, not only Excommunicating (though that be more than St. *Augustine* will allow him, when he tells us, *nec Rex, nec Multitudo Excommunicandi sunt* [ut refert Glass. *in* Mat. 23.] but also dethroning and deposing the Emperour *Henry* the 4th. whereof he thus complains; *Ignominiam sustineo ante inauditam*; I suffer a disgrace never before heard of: *Vide* Albertum Stadiensem, *ad Annum* 1106.

Innocent the Third makes *Otho* (although a Rebel to his Prince) Emperour, and afterwards deposeth him, not because a Rebel, but because unprofitable to himself. *Honorius* the Third Excommunicates *Frederick* the Second, and deposeth him; which Sentence *Gregory* the Ninth confirms, *Innocent* the 4th also. Of the Pride and cruelty of the Popes against this Em-

peror

perour *Frederick*; the King of *France* thus complained (as *Mat. Paris* tells the ſtory, in *Hen.* 3.) *Quo Spiritu, vel auſu temerario Papa.* With what ſpirit, with what daring raſhneſs did the Pope diſinherit, and depoſe from his Imperial dignity, this worthy Prince, than whom a greater is not found among Chriſtians, nor yet his equal, *&c. De tranſgreſſionibus ejus, &c.* Concerning his Faults objected, no credit is to be given to his Enemies, among whom the Pope is known to be principal: To himſelf he was alwayes an harmleſs and good neighbour; neither have we ever found him faulty in his fidelity concerning Secular Affairs, or the Catholick Faith: We know he was a gallant Souldier in the Holy War, and boldly expoſed himſelf to all dangers both by Sea and Land; I find not ſo much Religion in the Pope, who when he ought to have promoted his Intereſts, and have defended him when he was abroad Fighting Gods Battels, did yet, in his abſence, wickedly endeavour to ſupplant and deſtroy him.

Boniface the Eighth threatens to depoſe *Philip* King of *France*, abſolving his Subjects from their Allegiance, and afterwards ſubjects him and his Kingdom to *Albert* the Emperour.

John 23d excommunicates *Ludovicus Bavarus*; *Benedict* the 12th confirms it; and then *Clement* the 6th depoſeth him.

I ſhall not trouble you with any more particulars, although I might further tell you of the Kingdom of *Navar* given from the *French* to the King of *Spain* by the Pope; of Our own Kingdoms of *England* and *Ireland* made feodatary to the Popes; ſometimes transferred to the *Spaniard*, other while to the *French*; of ſeveral of our Kings inthralled, our Nation involved in bloody Wars by theſe Papal uſurpations: But I ſhall conclude, with a Copy of the Grant made by Pope *Alexander* the 6th (Father to *Cæſar Borgia*) of the *Indies* to *Ferdinando* King of *Spain*, and his Heirs for ever; wherein you may reade, at large, the pride of the Popes in the Power they pretend to.

Caco. "I proteſt you aſtoniſh me; I pray be pleaſed to reade "it over.

Orthod. I am ready ſo to do; Now I begin.

Alexander

Alexander, *Biſhop, Servant of the Servants of God; To Our moſt Dear beloved Son in Chriſt, King* Ferdinando, *and to Our Dear beloved Daughter in Chriſt,* Iſabella, *Queen of* Caſtile, Legion, Aragon, Sicily, *and* Granata, *Moſt Noble Princes, Greeting, and Apoſtolical Benediction.*

AMong other things acceptable to the Divine Majeſty, and according to our hearty deſire, this certainly is the chief, That the Catholick Faith, *and* Chriſtian Religion, *eſpecially in this our time, may in all places be exalted, amplified, and enlarged, whereby the health of Souls may be procured, and the Barbarous Nations ſubdued and brought to the Faith. And therefore whereas by the favour of God's Clemency (although not with equal deſerts,) we are called to this holy Seat of* Peter, *and underſtanding You to be true Catholick Princes, as we have ever known you, and as your Noble and Worthy Facts have declared, (in a manner to the whole World,) in that with all your ſtudy, diligence, and induſtry, You have ſpared no Travails, Charges, or Perils, adventuring even the ſhedding of your own Blood, with applying your whole Minds and Endeavours hereunto, as your Noble Expeditions atchieved in recovering the Kingdom of* Granata *from the Tyranny of the* Saracens *in theſe our dayes, do plainly declare your Facts with ſo great Glory of the Divine Name; for the which, as we think you worthy, ſo ought we of Our own free will favourably to grant you all things, whereby you may daily with more fervent Minds, to the Honour of God, and the enlarging*

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the Christian Empire, prosecute your devout and laudable purposes, most acceptable to the Immortal God. We are credibly informed, that whereas of late you were determined to seek, and find certain Islands and firm Lands, far remote and unknown, (and not heretofore found by any other,) to the intent to bring the Inhabitants of the same to Honour our Redeemer, and to profess the Catholick Faith; You have hitherto been much occupied in the Expugnation, and Recovery of the Kingdom of Granada; by reason whereof you could not bring your said laudable purpose to the end desired. Nevertheless, as it hath pleased the Almighty God, the foresaid Kingdom being recovered, willing to accomplish your said desire, You have not without great Labour, Perils, and Charges, appointed our well beloved Son, Christopher Columbus (a Man certes well commended, as most Worthy and apt for such a matter) well furnished with Men, and Ships, and other necessaries, to seek by the Sea (where hitherto no Man hath sailed) such firm Lands and Islands far remote, and hitherto unknown, who (by Gods help) making diligent search, in the Ocean Seas, have found certain remote Islands, and firm Land, which were not heretofore found by any other; in the which (as is said) many Nations inhabit, living peaceably, and going naked, not accustomed to eat Flesh; and, as far as your Messengers can conjecture, the Nations Inhabiting the foresaid Lands and Islands, believe that there is one God, Creator in Heaven, and seem apt to be brought to the imbracing of the Catholick Faith, and to be indued with good manners; by reason whereof we may hope, that if they be well instructed, they may easily be induced to receive the Name of Our Saviour Jesus Christ; We are further advertised, that the forenamed Christopher hath now builded and erected a Fortress, with good Munition in

Our

one of the foresaid principal Islands, in the which he hath placed a Garrison of certain of the Christian Men that went thither with him; as well to the intent to defend the same, as also to search out other Islands, and firm Lands remote, yet unknown; We also understand, that in these Lands and Islands, is great plenty of Gold and Spices; with divers, and many other pretious things, of sundry kinds and qualities. Therefore all things diligently considered, (especially the amplifying and enlarging the Catholick Faith, as it behoveth Catholick Princes, following the Example of your Noble Progenitors of Famous Memory) you have determined by the favour of Almighty God, to subject unto you the firm Lands and Islands aforesaid, and the Dwellers and Inhabitants thereof; and to bring them to the Catholick Faith.

We greatly commending this Your Godly and Laudable purpose in Our Lord, and desirous to have the same brought to a due end, and the Name of Our Saviour to be known in those parts; do exhort you in Our Lord, and by the receiving of your Holy Baptism, whereby You are bound to Apostolical Obedience, and earnestly require you by the bowels of Mercy of our Lord Jesus Christ, that when you intend, for the Zeal of the Catholick Faith, to prosecute the said Expedition, to reduce the People of the foresaid Lands and Islands to the Christian Religion, You shall spare no Labours at any time, or be deterred with any perils, conceiving firm Hope and Confidence that the Omnipotent God will give good success to Your Godly Attempts; and that being Authorized by the Priviledge of the Apostolical Grace, You may the more freely and boldly take upon you the Enterprize of so great a matter; We of Our own motion, and not either at Your request, or at the instant Petition of any other person,

but of Our own meer Liberality, and certain Science; and by the fulness of Apostolical Power, do Give, Grant, and Assign to You, Your Heirs and Successors, all the firm Lands, and Islands, found, or to be found; discovered, or to be discovered; towards the West *and* South, *drawing a Line from the* Pole-Arctick, *to the* Pole-Antarctick, *(that is,) from the* North, *to the* South; *containing in this Donation whatever firm Lands, or Islands are found, or to be found, toward* India, *or toward any other part, whatsoever it be, being distant from, or without the foresaid Line, drawn a Hundred Leagues towards the* West *and* South *from any of the Islands which are commonly called* De Loz Azores, *and* Capo Verd; *All the Islands therefore and firm Lands found, and to be found; discovered, and to be discovered; from the said Line towards the* West *and* South, *such as have not actually been heretofore possessed by any other Christian King, or Prince, untill the day of the Nativity of Our Lord Jesus Christ, last past, from the which beginneth this present Year, being the Year of Our Lord,* 1493. *whensoever any such shall be found by Your Messengers and Captains; We, by the Authority of Almighty God, granted unto us in St.* Peter, *and by the Vicarship of Jesus Christ, which we bear on the Earth, do for ever, by the tenor of these presents, Give, Grant, Assign unto You, and Your Heirs and Successors (the Kings of* Castile *and* Legion) *all those Lands and Islands, with their Dominions, Territories, and Cities; Castles, Towers, Places, and Villages, with all the Rights and Jurisdictions thereunto pertaining; Constituting, Assigning, and Deputing, You, and Your Heirs and Successors, the Lords thereof, with full, and free Power, Authority, and Jurisdiction; Decreeing nevertheless, by this Our Donation, Grant, and Assignation, that from no Christian Prince, which actually*

ally hath poſſeſſed the foreſaid Iſlands, and firm Lands, unto the day of the Nativity of Our Lord aforeſaid, their Right obtained to be underſtood hereby to be taken away, or that it ought to be taken away. Furthermore, We Command You, in the virtue of Holy Obedience, (as You have promiſed, and as, We doubt not, you will do, upon meer Devotion, and Princely Magnanimity) to ſend to the ſaid firm Lands and Iſlands, Honeſt, Virtuous, and Learned Men, ſuch as fear God, and are able to Inſtruct the Inhabitants in the Catholick Faith, and good Manners, applying all their poſſible diligence in the Premiſſes; We furthermore ſtraightly Inhibit all manner of perſons, of what State, Degree, Orders, or Condition ſoever they be, although of Imperial Dignity, under the pain of the Sentence of Excommunication, which they ſhall incur, if they do the contrary; that they in no caſe preſume, without ſpecial Licence of You, Your Heirs, and Succeſſors, to Travel for Merchandizes, or for any other cauſe, to the ſaid Lands, or Iſlands; found, or to be found; diſcovered, or to be diſcovered, towards the West and South; drawing a Line from the Pole-Arctick, to the Pole-Antarctick; whether the firm Lands, or Iſlands, found, or to be found, be ſcituate towards India, or towards any other part, being diſtant from the Line drawn a Hundred Leagues towards the West, from any of the Iſlands commonly called De Loz Azores, and Capo Verd; Notwithſtanding Conſtitutions, Decrees, and Apoſtolical Ordinances, whatſoever they are, to the Contrary, in Force, from whom Empires, Dominions, and all good [illegible] do proceed; truſting that Almighty God direct[illegible] your Enterprizes, if You follow Your Godly and Laudable attempts, Your Labour and Travels herein ſhall in ſhort time obtain a happy end, with Felicity and Glory of all Chriſtian People. But

forasmuch as it ſhould be a thing of great difficulty, theſe Letters to be carried to all ſuch places as ſhould be expedient: we will, and of like Motion and Knowledge do Decree, that whitherſoeuer the ſame ſhall be ſent, or wherſoeuer they ſhall be received, with the Subſcription of a Common Notary thereunto required, with the Seal of any perſon Conſtitute in Eccleſiaſtical Dignity, or ſuch as are Authorized by the Eccleſiaſtical Court, the ſame Faith and Credit to be given thereunto, in Judgment, or elſewhere, as ſhould be exhibited to theſe preſents.

Let no Man therefore, whatſoever, Infringe, or audaciouſly to contrary this Letter of our Commendation, Exhortation, Requeſt, Donation, Grant, Aſſignation, Conſtitution, Deputation, Decree, Commandment, Inhibition and Determination; and if any ſhall preſume to attempt the ſame, let him know, that he ſhall thereby incur the Indignation of Almighty God, and his Holy Apoſtles, Peter, and Paul.

Given at *Rome* at St. *Peters*, in the Year of the Incarnation of Our Lord, 1493. the Fourth Day of the Nones of *May*, the Firſt Year of Our Popedome.

Caſt

Caco. " You have made me more than half a Christian; for " now I perceive that they (I mean the Papists) yield in some " things to us, till they get us in their clutches, and then with " them not to believe at all (even all their Popperies) is to believe " nothing at all; so that in such a case (with the Arch-Bishop of " *Spalato*) they will persecute one with Fire and Sword, if in " the least they seem to retract; if therefore you have any thing " to say to confirm me in my new-taken resolutions, pray pro- " ceed; for I am ready to hear you.

Ortho. In obedience, Sir, to your lawful desires, I am ready to give you the satisfaction you now require; to add therefore to what I have already urged, I shall a little insist upon one particular, in the beginning of our discourse; and that is, which you plead so much, that no Papist ever was against the Late, Our present King; You are (Sir) now convinced, as you have already declared; what therefore I now say, is rather to Confirm, than Convince you, because you are now one of us. And thus I begin.

The Rebellion of the *Irish* is already mentioned, therefore no more of that; But I shall give you this further instance: upon His Majesties Restauration, it was observed, that when the Army (formerly Rebellious) were enjoyned to take the Oaths of Supremacy and Allegiance, that in every Troop of Horse, and Foot-Company, one Man, or more did refuse to take those Oaths; at first, that refusal was attributed to the Republicarian or Anti-Monarchical humour, and disposition; but upon further inquiry and disquisition, it was found out, that those persons so refusing to Swear, were Papists; and more than that, *Roman* Priests. And this leades me to another Story, I conceive proper to relate unto you; and that is concerning a supposed Quaker, under the habit of a Cobler, that was a Tub-Preacher; famous he was a long time during the Rebellion, but [illegible] some that had been Travellers in Popish Countries, was detected to be a *Romish* Priest, and thereupon was forced to flie.

Caco. " Sir, I thank you for this addition; this puts me " mind of something of this nature, which (I have heard) was " discovered by Famous Dr. *Hammond* which (as I take it) was " thus: This Worthy Divine was reading a piece of *Chrysostom* " in a Booksellers Shop, two Men, in the habit of Souldiers, (but

" ing in the Shop,) one of them looks over the Doctors ſhoulder " into that Book, and turns the *Greek* into *Engliſh*, with as much " eaſe as if he had read *Engliſh*; the Doctor being a little ſur- " prized, turns about to the Tranſlator, ſaying, I did not expect " to ſee ſuch a Scholar in that habit; Sir, (ſays the ſeeming " Souldier or Fanatick) you are miſtaken, for I am no Scholar; " 'tis true, I underſtand all Languages, but that is by the gift of " the Spirit, not attain'd unto by Induſtry, or Humane Learning. " Hereupon the Doctor tries him in all Learned Languages, and " finds his Souldier exact in all of them; at laſt he tryes him in " *Welch*, and there the Spirit of Darkneſs forſakes his Diſciple, " and leaves him in the dark it ſeems; for at that time (at leaſt) the " Church of *Rome* (for this Militant Gent. was a *Roman* Prieſt) " wanted a Miracle to underſtand *Welch*, for the ſupport of his " Doctrine: ſo Truth overcame a Lye.

Ortho. I have heard that Story you now relate; I am glad to ſee things of this nature ſo well imprinted in your memory: I ſhall ever account our preſent meeting happy, ſince it hath wrought ſo good an effect upon you; What our Saviour enjoyned St. *Peter* upon his Converſion, every perſon ſo Converted is to imitate; When thou art converted, ſtrengthen thy Brethren, is Our Saviours Precept; and to our Powers we are obliged to obſerve it. And therefore now being diſabuſed your ſelf, I make no doubt but you will diſabuſe others; and ſo (Noble Convert) fare you well for this time.

Caco. " Pray (Sir) let's not part yet, but give me leave to " ask you ſome Queſtions, as concerning the Sacrament, and " ſome other things, whereby we may confirm one another in " the right Orthodox way.

Ortho. I am willing to wait your own leiſure, and give you what ſatisfaction I can; and being you are pleaſed to mention the Sacrament, I will relate to you a Story I met withal lately in a Book of Travails, writ by one who had been a *Romiſh* Prieſt; In ſhort, his words are theſe. ——— One day as I was ſaying Maſs, after the Conſecration of the Bread, being with my Eyes ſhut at the Mental Prayer, (which the Church of *Rome* calls her *Memento* for the Dead) there came from behind the Altar a Mouſe, which coming about, came to the very Bread or Wafer-God of the Papiſts, and taking it in his Mouth, ran

away with it, not being perceived by any of the People who were at Mass: for that the Altar was high, and the People below it: but [illegible] as I opened my Eyes to go on with my Mass, and perceived it was God stoln away, I looked about the Altar, and saw the Mouse running away with it; which on a sudden did so stupify me, that I knew not well what to do or say; I thought if I should take no notice of the matter, and any body else should, I might be questioned by the Inquisition; but if I should call to the People to look for the Sacrament, I might be but chided and rebuked for my carelessness, which I thought might be more easily born, than the rigour of the Inquisition: whereupon I turned my self to the People, and call'd them to the Altar, and told them plainly, that whilst I was in my *Memento* Prayer and Meditations, a Mouse had carryed away the Sacrament, and that I knew not what to do, unless they would help me to find it out again: the People called a Priest that was at hand, who presently brought in more of his Coats; and as if their God by this time had been eaten up, they presently prepare to find out the Thief, as if they would eat up the Mouse, that had so assaulted and abused their God; They lighted Candles and Torches to find out the Malefactor, in his secret and hidden places of the Wall; and after much searching and inquiry for the Sacrilegious beast, they found, at last, in a hole of the Wall, the Sacrament half eaten up, which with great joy they took out; and as if the Ark had been brought again from the *Philistines* to the *Israelites*, so they rejoyced for their new-found God, whom with many Lights of Candles and Torches, with joyful and solemn Musick, they carryed about the Church in Procession; my self upon my knees shaked and quivered, for what might befall me, expecting my Doom and Judgement; and as the Sacrament pass'd by me, I observed the marks and signs of the Teeth of the Mouse, as they are to be seen in a piece of Cheese gnawn and eaten by it. This struck me into such a terrour, that I called to my best Memory all Philosophy concerning Substance and Accident; and resolved within my self, that what I saw gnawn, was not an Accident, but some Real Substance, eaten and devoured by that Vermin, which certainly was fed and nourished by what it had eaten. Philosophy well teaches us, *Substantia cibi* (*non accidentis*) *convertitur in substantiam alitis*.

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The Substance, (not the Accident of the food or meat) is converted and turned into the substance of the thing fed by it and nourished. Now here I know that this Mouse had fed upon some Substance, or else how could the marks of the Teeth so plainly appear? But no Papist will be willing to answer, that it fed upon the Substance of Christs Body; *ergo*, by good consequence it follows, that it fed upon the Substance of Bread; and so Transubstantiation here in my judgement was confuted by a Mouse, which mean and base Creature God chose to convince me of my former error, and made me now resolve upon what many years before I had doubted, that certainly the Point of Transubstantiation, taught by the Church of *Rome*, is most Damnable and Erroneous; For besides what before I have observed, it contradicts that Philosophical Axiom, teaching that *duo contradictoria non possint simul, & semel, de eodem verificari*, two contradictories cannot at once and at the self-same time, be said and verified of the same thing; but here it was so: for here (in *Romes* Judgement and Opinion) Christs Body was gnawn and eaten; and at the same time the same Body in another place, and upon another Altar, in the hands of another Priest, was not eaten and gnawn; therefore here are two contradictories verified of the same Body of Christ, *viz.* it was eaten and gnawn, and it was not eaten and gnawn: These Impressions at that time were so great in me, that I resolved within my self, that Bread really and truly was eaten upon the Altar, and by no means Christs Glorious Body which is in Heaven (the Heavens must contain him (as it is in the New Testament) till his last coming, and cannot be on Earth, subject to the hunger and violence of a Creature.

The same Author, upon the finding in a Cave a Heathen Image, worshipped by the Idolatrous *Indians* for a God, relates this Story.

In *Mexico* were many of the chief of that place outwardly very fair-tongued, liberal, and very free-handed to the Church, much devoted to the Saints, great Feasters on their days, and yet in secret great Idolaters; but it pleased God to make me his instrument to discover and bring to light the secrecy of their hidden works of Darkness; which it seems the privacy of a thick Wood, and Mountain, had for many years hid from the Eye,

of the World; some of these being in the company of better Christians, drinking hard of their Drink called [*Chica*] boasting of their God, saying, that he had Preached unto them better than I could Preach; Nay, that he had plainly told them, that they should not believe any thing that I Preached of Christ, but follow the Old way of their Fore-fathers, who Worshipped their God aright; but now by the Example of the *Spaniards* they were deluded, and brought to Worship a false God: The other Christians hearing this, began to wonder, and inquire of them where that God was, and with much ado, promising to follow their wayes, and their Gods, got out of them the Place, and Mountain, where they might find him; though this in their Cups were agreed upon, yet in soberness thinking better upon what they had promised, they slighted what before in drinking they heard; But this was not kept so close, but that it came to the Ears of a *Spaniard* in the Valley, who finding himself touched in Conscience, came to *Mexico* to Me, and told Me what he heard, that some *Indians* of that Town followed an Idol, and boasted that he had Preached unto them against my Doctrine, and for the ways of the former Heathens. I thanked God that he was pleased to undermine the secret works of Satan, and desired the *Spaniard* to tell me by whom he came to know of this; He told me the *Indians* Name from whom he had it, and that the said *Indian* was afraid to discover the *Indians*, and to tell me of it: I sent for the *Indian*, who confessed unto me before the *Spaniard*, that he had heard such a thing, but knew that if he did discover the *Indians*, They, with the power of the Devil, would do him much harm; I told him, if he were a true Christian, he ought to fight against the Devil, and not to fear him that could do him no harm, if God were with him, and he closed by Faith with Christ; and that the Discovery of that Idol might be a means for the Converting of the Idolaters, when they shall see the small power of their god against the true God of the Christians; I told him plainly, that if he did not tell me who the *Indians* were, and where the Idol was, that I would have him to *Guatalema*, and there make him discover what he knew: Here the *Indian* began to tremble, and told me the *Fuentes* had boasted of such an Idol, whom they called their God, and gave some signs of a Fountain, and a Pine-tree at the mouth of a Cave in such a Mountain; I

asked him if he knew the place, or what kind of Idol it was; he told me that he often had been in that Mountain, where he had seen two or three Springs of Water, but never was in any Cave. I asked him if he would go with me, and help me to find it out; He refused still, fearing the Idolaters, and wished me not to go, for fear if they should be there, they might kill me, rather than be discovered: I answered him, that I would carry with me such a Guard, as should be able to defend against them; and my Faith in the true living God would secure me from the false god; I resolved therefore, with the *Spaniard*, to go to search out the Cave the next day, and to carry with me three or four *Spaniards*, and my Blackmore *Miguel Dalva*; and that *Indian*, I told him I could not suffer him to go home to his House that day, for fear he should discover in the Town my design and purpose, and so we might be prevented by the Idolaters, who certainly that night would take away their Idol. The *Indian* still refused, till I threatned to send for the Officers of Justice, and to secure his person; with this he yielded; and that he might have no discourse with any body in the Town, nor with the Servants of my House, I desired the *Spaniard* to take him home to his House, and to keep him there close that day and night, promising to be with him next morning; that day I rid to *Pivola* for the Blackmore, *Miguel Dalva*, and brought him to *Mexico* with me, not telling him what my intent was; I went also to four neighbouring *Spaniards*, desiring them to be in readiness the next morning, to go a little way with me for the Service of God, and to meet me at such a Neighbours House; and that if they would bring their Fowling-Pieces, we might chance to find some sport where we went; and as for provision of Wine and Meat, I would provide sufficiently: They promised to go with me, thinking that although I told them it was for the Service of God, my purpose only was to hunt after some wild Deer in the Mountains; I was glad they construed my Action that way, and so went home, and provided that Night a good Gammon of Bacon, some Fowls roasted, cold, and others boyled, well Pepper'd and Salted, for the next dayes work; Where I had appointed my *Indian* to be kept, I met with the rest of my Company, & from thence we went together to the place of the Idolaters Worshiping, which was some six Miles from *Mexico*, towards the Town of St. *John Sacate Se-*

quinque

catepeques; when we came into the Wood, we presently met with a deep *Barranca*, or Bottom, where was a Running stream, which encouraged us to make a diligent Search, but nothing could be found; from thence we ascended up out of the *Barranca*, and found (after much time spent) a Spring of Water, and look'd carefully about it, but could find no Cave: Thus in vain we searched till the Evening; and fearing lest we might lose our way, and our selves, if the Night overtook us, my Friends began to speak of returning homewards; but I considering that as yet we had not gone over one half part of the Wood; and to go home, and come again, might make us to be noted, and spoken of; We thought it our best course to take up our lodging that Night in the Wood, and in that Bottom which we first searched, where was good Water for to drink, *Chocalatte*, and warm lying under the Trees, and so in the Morning to make our second search. The Company was very willing to yield unto it, and the calm Night favoured our good Intentions. We made a Fire for our *Chocalatte*, and supped exceeding well of our cold Meat, and spent most part of the Night in merry discourse, having a watchful Eye over our *Indian*, lest he should give us the slip, and committing him to the charge of *Miguel Dalva*. In the Morning we Prayed unto God, beseeching him to guide us that day in the work we went about, and to discover unto us the Cave of Darkness and Iniquity, where lay hid the Instrument of Satan, that so by this discovery glory might be given unto our true God, and shame and punishment brought upon his Enemies. We entred again into the thick Wood up a steepy Hill, and having searched all the South side of it, we went on to the North side, where we found another deep descent, which we began to walk down, looking on every side, and not in vain; for almost half a Mile from the top, we found some marks of a Way that had been used and trodden, which we followed till we came to another Spring of Water; we searched narrowly about it, and found some pieces of Earthen Dishes and Pots, and one piece of a Chafing-dish, such as the *Indians* use to burn Frankincense in, in the Church before their Saints; we verily imagined that these were pieces of some Instruments wherewith the Idolaters performed their duty unto their Idol, and we were the more comforted, for that we knew the Earthen Ware had been made

in *Mexico*; the Pine-tree, which immediately we discovered, confirm'd our hopes; when we came unto it, we made very little more search, for near at hand was the Cave, which was dark within, but light at the Mouth; where we found the Earthen Ware with Ashes in them, which assured us of the Frankincense that had been burnt; We knew not how far the Cave might reach within, nor what might be in it; and therefore with a Flint we struck Fire, and lighted a couple of Candles, and went in; at the entring it was broad, and went a little forward; but when we were in, we found it turn on the left hand towards the Mountain, and not far; for within two Rods we found the Idol standing upon a low Stool, covered with a Linen Cloth; the Substance of it was Wood, black, shining like Jet, as if it had been parched or smoaked; the Form was of a Mans Head unto the shoulders, without either Beard or Mustachoes; his look was grim, with a wrinkled Fore-head, and broad staring Eyes; We feared not his frowning look, but presently seized upon him; and as we lifted him up, we found underneath some single Rials, which his Favourites had offered unto him, which made us search the Cave more diligently; and it was not amiss, for upon the ground we found more single Rials, some Plantanes, and other Fruits, Wax Candles half burn'd, Pots of Maize, one little one of Honey, little Dishes wherein Frankincense had been burn'd; whereby I perceived the Idolaters and Christians both agree in their Offerings; and had I not been informed that they called this their Idol-god, I could have blamed them no more than the rest of the Towns, who Worship, kneel before, and offer such Offerings to their Saints made of Wood, and some no handsomer than was this Idol, which I expected might have been some Beasts shape; but being the shape and form of a Man, they might have named him by the name of some Saint, and so some way might have excused themselves, which they could not do, nor would they do it; in that they persisted in this Errour, that he was their god, and had spoken, and preached unto them; and being afterwards asked by them whether it were the Picture of any Saint, such as were in *Mexico*, and other Churches? they answered, no; but that he was above all the Saints in the Country. We were very joyful to see that we had not spent our time in vain; we cut down Boughs of Trees,

Trees, and filled the Cave with them, and ſtopt the Mouth of it up, and came away, making the *Indian* that went with us carry the Idol on his back, wrapped up in Clothes that it might not be ſeen or perceived as we went; I thought it fit to delay the time till Night, and then to enter into *Mexico*, that the *Indians* might ſee nothing; ſo I ſtaid at one of the *Spaniards* Houſes till it were late, and deſired him to warn, from me, all the *Spaniards* thereabouts to be at *Mexico* Church the next Sabbath (fearing leſt the Idolaters might be many, and riſe up againſt me) that I had ſomewhat to ſay to them and their Blackmores, concerning their Sodalities; for I would not have them know of the Idol, till they heard of it, and ſaw it in the Church, leſt it ſhould come to the *Indians* hearing, and ſo the Idolaters might abſent themſelves: At night I took my *Indian*, and *Miguel Dalva* with me, and went home; and ſhutting up the Idol in a Cheſt till the next Sabbath, I diſmiſs'd the *Indian* charging him to ſay nothing, for he knew, if he did, what harm might come to him from the Idolaters; and I knew few words would now ſuffice, for that he feared himſelf, if it ſhould be known that he had been with me; I kept *Miguel Dalva* with me, who was deſirous to ſee the end of the buſineſs, and prepared my ſelf againſt the next Sabbath, to Preach upon v. 3 of the 20. *Chap.* of *Exodus*, *Thou ſhalt have none other gods before Me*; though it were a Text nothing belonging to the Goſpel of the day, from whence commonly, in the Church of *Rome*, the Texts, and Subjects, and Sermons are deducted; but I judged that Text moſt ſeaſonable for the preſent occaſion. On the Sabbath-day in the Morning, when the Pulpit was made ready, by him that had care of the Church and Altars, I cauſed *Miguel Dalva* to carry under his Cloak the Idol, and to leave it in the Pulpit, on the ground, that it might not be ſeen, till ſuch time as I ſhould think fit in my Sermon to produce it; and to watch about the Church till the Congregation came in, that none might ſee it, or take it away. Never was there a greater reſort from abroad to that Church, than that day, of *Spaniards* and *Black-Moors*, who, by the warning I ſent unto them, expected ſome great matter from me: and of the Town very few were able it: The *Fuentes*, and all the reſt that were Inſpected to be that Idols Favourites (little thinking that their God w[illegible]

brought from his Cave, and now lay hid in the Pulpit to shame them) came also to the Church. I commanded *Miguel Dalva* to be himself near the Pulpit, and to warn those *Spaniards* that knew the business, and some more *Black-Moors* his friends, to be also near the Pulpit-stairs.

Thus, Mass being ended, I went up to Preach; when I rehearsed the words of my Text, I perceived both *Spaniards* and *Indians* began to look one upon another, as not being used to Sermons out of the Old Testament: I went on, laying open this Command of God, for having no other gods before him, to that the Doctrine might seem to convince all that were there present, as well Saint-Worshippers, as indeed that Idols Worshippers, if the cause of my Preaching upon that Subject had not diverted their eyes from themselves, to behold their own guiltiness of Idolatry, and to look only upon those who Worshipped a piece of wood for a god, and not as they did for a Saint (which yet in my judgment are much alike.) After I had spoken what I thought fit, concerning that horrible Sin, and shewed that no Creature could have the power of God (who was the Creator of all things) neither could do good or harm without the true living Gods Commission, especially inanimate Greatures, as Stocks and Stones, who by the hand and workmanship of man, might have eyes, and yet were dead Idols, and not see; might have ears, and not hear; might have mouths, and not speak; might have hands, and not work, nor help and defend with them such as worshipped them, and bowed down unto them. Thus having half finished my Sermon, I lowed my self down in the Pulpit, and lifted up the black, grim, and staring Devil, and placed that *Dagon* on one side of the Pulpit, with my eyes fixed upon some of the *Fuentes*, and others, who I perceived changed their colours, blush'd, and were sore troubled, looking one upon another. I desired the Congregation to behold what a god was worshipped by some of them, and all to take notice of him, if any knew what part of the Earth was the Dominion of this god, or from whence he came, I told them that some had boasted that this piece of wood had spoken, and Preached against what I had taught of Christ, and that therefore he was worshipped by them for a god; and they had offered Money, Honey, and of the Fruits of the Earth

unto

unto him, and burnt Frankincenſe before him, in a ſecret and hidden Cave under the Earth, ſhewing thereby that they were aſhamed to own him publickly; and that he lurking in the darkneſs of the Earth, ſhewed certainly that he belonged to the Prince of Darkneſs: I challeng'd him there in publick to ſpeak for himſelf, or elſe by his ſilence to ſhame and confound all his Worſhippers; I ſhewed them how being but wood he had been made and faſhioned by the hands of Man, and therefore was but a dead Idol. I ſpent a great deal of time arguing with him, and defying Sathan, who had uſed him as his Inſtrument, daring the Devil himſelf to take him from that place which I had confined him to, if he could; to ſhew what little power he or Sathan had againſt my Faith in Chriſt; after much arguing and reaſoning, according to the ſhallow Capacity of the *Indians* there preſent, I told them that if their god had power to deliver him from that Execution which I had intended againſt him (which was, there publickly to have him cut in pieces and burnt) they ſhould not believe the Goſpel of Jeſus Chriſt; but if they ſaw no power in him againſt me, the weakeſt Inſtrument of the true living God, then I beſeeched them to be converted unto that true God, who Created all things, and to embrace Salvation by his Son, the only Mediator and Saviour Jeſus Chriſt, and to renounce and abjure from that time all Heatheniſh Idolatry of their Fore-Fathers, aſſuring them for what was paſt I would intercede for them, and ſecure them from what puniſhment might be inflicted upoo them by the Preſident and Biſhop; and if they would come to me I would ſpend my beſt endeavours, for the helping and furthering of them in the way of Chriſtianity.

And thus concluding, without naming any perſon, I went down out of the Pulpit, and cauſed the Idol to be brought after me, and ſending for an Axe, and for two or three great pans of Coals, I commanded him to be hewen in very ſmall pieces, and to be caſt into the fire, and burnt before all the People in the midſt of the Church: The *Spaniards* cryed out joyfully, *Victor, Victor*; and others repeated, *Gloria a noſtro Dios*, Glory to our God: The Idolaters held their peace, and ſpake not then a word, but afterwards they acted moſt ſpitefully againſt me, and conſpired day and night to get me at ſome advantage and

to

to kill me; I writ to the President of *Guatalema*, informing of what I had done, and to the Bishop (as an Inquisitor, to whom such cases belong) to be informed from him what course I should take with the *Indians*, who were but in part yet discovered unto me, and those only by the relation of one *Indian*; from both I received great thanks, for my pains in searching the Mountain, and finding out the Idol, and for my zeal in burning of it. And as touching the *Indian* Idolaters, their counsel to me was, that I should further inquire after the rest, and discover as many as I could, and endeavour to convert them to the knowledge of the true God, by fair and sweet means, shewing pity unto them for their great blindness, and promising them upon their repentance pardon from the Inquisition, which, considering them to be but new Plants, useth not such rigour with them as it useth with the *Spaniards*, if they shall fall into such horrible Sins: This Advice I followed, and sent privately for the *Fuentes* to my Chamber, and told them how merciful the Inquisition was unto them, expecting their conversion and amendment; they seemed somewhat stubborn and angry for that I had burned that god, whom not only they, but many others in the Town, and also in the Town of St. *John Sacatepeques*, did Worship; I used reasons to perswade them, no honour was due to it, as unto a God. But one of them boldly replyed, *That they knew it was a piece of wood, and of it self could not speak; but seeing it had spoken (as they were all witnesses) this was a miracle whereby they ought to be guided, and they did verily believe that God was in that piece of wood; which since the speech made by it was more than ordinary wood, having God himself in it, and therefore deserved more Offerings and Adoration than those Saints in the Church, who did never speak unto the People.* I told them, that the Devil rather had formed that speech (if any they had heard) for to deceive their Souls, and leade them to Hell; which they might easily perceive, from the Doctrine which I was informed he had preached against Christ, the only begotten Son of God, whom the Father loveth, and in whom he is well pleased, and against whom he certainly would not speak in that Idol. Another answered boldly, *Our Fore-fathers never knew what Christ was, untill the Spaniards came into the Country; but they knew there were gods, and did*

did worſhip them, and did ſacrifice unto them; and, for ought they knew, this god of theirs belonged in old times to their Fore-fathers, and theirs was the Old Religion, and Chriſtians were Heretick's and Innovators.

And thus (Sir) you ſee thoſe ſame Arguments made uſe of by theſe Heathens, which the Champions of the Church of *Rome* take up againſt the Proteſtant Religion: For do they not call it an Innovation? Do they not, with theſe Heathens, plead Antiquity? Do they not call us Innovators, as theſe Heathens do the *Spaniards*; and with them again plead the Religion of their Fore-fathers; and the Papiſts beſtow the ſame Epithetes upon King *Henry* the Eighth, King *Edward* the Sixth, *Luther*, *Calvin*, and other Reformers from the errours of the Church of *Rome*? You ſee, Sir, again, how theſe Idolaters in pleading for their Idol, plead, juſt as Papiſts do, for worſhipping of Saints, which makes it impoſſible for a Papiſt to confute an Idolater: As Popery does alſo by this means prevent the converſion of the *Jews*, who, however in former Ages much given to Idolatry, are now the greateſt Sticklers againſt it of any People under Heaven.

Caco. "Sir, I give you many thanks for theſe two Stories; "I find my ſelf much edified by them: The truth is, when you "and I firſt met, I did not expect what I now find, and muſt "confeſs to you two great Truths; the firſt, that I was inclining "you know where, *i. e.* to Popery; the ſecond, that your di"ſcourſes have made me as firm a Proteſtant as your ſelf.

Ortho. I give God thanks, with all my heart, for this good progreſs; it ſhall be my Prayer that you may be happy both here and hereafter. Shall we now part?

Caco. "With your good leave (Sir) let us continue a while "together, for if I may not be too troubleſome to you, I "would let you know, what I heard urged by a learned Papiſt, "out of the *Pſalms*, to maintain their Doctrine of Merit, and "Interceſſion by Saints to God. Will you give leave, Sir? For "elſe I ſhould not dare to proceed.

Ortho. With all my heart (Sir;) I pray you go on.

Caco. "The 1 *verſe* of the 132 *Pſalm* was quoted, the "words are theſe (*Lord, remember* David, *and all his troubles,*) "as alſo the 10 *verſe* of the ſame *Pſalm* (*For thy Servant Da*"*vid's ſake turn not away the preſence of thine Anointed.*) He

" ſaid this *Pſalm* was compoſed after the Death of King *David*, " and therefore concludes, that here the Prophet is made an " Interceſſor to God: I beg therefore your thoughts, as to this " particular.

Ortho. You ſhall be obeyed; and I do conceive it no difficult matter to anſwer it; and thus I begin: In the firſt place, I know nothing to the contrary, but that this *Pſalm* was compoſed by King *David* himſelf; and though this might ſerve for an anſwer, yet, for the preſent, we will ſuppoſe ſome body elſe was the Author of it, after the Death of King *David*.

All along in the Old Teſtament, we meet with many promiſes for future Times and Ages; the firſt promiſe was to *Adam*, immediately after his fatal Lapſe, where the Meſſiah was firſt of all promiſed; and ſo from time to time, as the Church of God was in any affliction, it was ſupported by promiſes. It would be too long to inſert all thoſe promiſes here; whoever has an inclination to be well acquainted with thoſe promiſes of God to his Church, let him be pleaſed to reade the Old Teſtament, for the promiſe of the Meſſiah, and other benefits of inferiour conſequence; and the New Teſtament, for what concerns Chriſtianity. King *David* (whom, in this *Pſalm*, *Romes* Stickler would make an Interceſſor between God and Man) had many promiſes (as *Adam*, and others) made unto him, beneficial to the Church of God; therefore when the Church (or Servants of God) was in any ſtreights, God was thereupon minded of his promiſes; not that God ſtood in need of theſe *Memorandums*; but hereby the Church, *i. e.* the faithful Servants of God, did ſupport themſelves and their holy Faith, with the remembrances of theſe promiſes of God to King *David* and others; and ſo we Chriſtians are ſupported, in our greateſt exigencies, with this promiſe of Chriſt to his Church, that the gates of Hell ſhall not be able to prevail againſt it; and therefore whoever thinks theſe two *verſes* (the firſt, and the tenth) of this *Pſalm*, to confirm the *Romiſh* Doctrine of praying to Saints, and making them Interceſſors, is very much miſtaken; for (ſays our Saviour) *Come unto Me*, (this *Me* has an Emphaſis in this place) *all ye that labour, and are heavy laden, and I will refreſh you*; in another place, ſays our Saviour, —— *I will pray unto the Father for you*; what need we then to deſire the interceſſion and mediation of any other than Jeſus Chriſt,

Christ, the Saviour, Mediator and Intercessor, of and for the whole world? And, as it is in the 130, *Psalm*, the last *verse*, *And He shall redeem* Israel *from all his Sins.* —— He it is only can do it, and not Saints or Angels, who are but our fellow Creatures, and did evermore refuse worship and adoration, wherever it was offered unto them; many instances of this we have both in the Old and New Testaments.

Caco. "I do confess I have very much trespassed upon your pa-"tience; one word more, Sir, and I have done; there is one thing "urged by the Papists, which does a little weigh, and that is this: "--- the Papist urges thus against the Protestants, *You* (say they "to the Protestants) *do acknowledge that Papists may be saved, i.e.* "*that there is Salvation in our Church; we hold* (say the Papist,) "*that there is no Salvation out of the Pale of the* Roman *Church*; "*therefore to be a* Roman *Catholick, as it is the best, so it is the* "*safest Religion that is.* — I beseech you, Sir, do not mistake "me, I do not (I assure you) speak this as being of their per-"swasion, but to be better enabled by you to oppose our Adver-"saries, when they shall object to us this fallacious argument.

Ortho. Sir, you shall not want what I can contribute to your satisfaction; and truly I think this may be easily answered; and I shall begin with a reply I have heard of a very learned man upon this Subject, in a Disputation between him and a Papist; who being at his last shift, and forced to make use of your above-said Argument, answered thus, — *Sir*, says he, *do not condemn us for an excess of Charity towards you, and consider how want of Charity in you towards us may be laid to your charge another day.* And withall, take notice of this, that in the same manner those infamous Schismaticks, the Donatists, argued against St. *Austin* and the Catholick Church, taking hold of their Confession, that Salvation might be had in their Churches, which was not (said these Schismaticks) to be had in a Catholick Church; thus did these wicked Schismaticks conclude (with the *Papists*) their Religion to be the surest and safest; and so consequently, the best also: Doth not the King of *Assyria*, by his servants, rant, and argue against good K. *Hezekiah*, much at this rate, in the 2 of the *Kings*, and the 18 *Chap. Have any of the gods of the Nations at all delivered his Land out of the hand of the King of* Assyria? *Where are the gods of* Hamath, *and of* Arphad? *Where are the gods of* Sepharvaim, Henah, *and* Ivah? *Have they delivered*

Samaria *out of my hand? Who are they amongst all the gods of the Countreys, that have delivered their Countrey out of my hand, that the Lord ſhould deliver* Jeruſalem *out of my hand?*

Caco. "Our work is done (Sir) and I promiſe you I have "done: But the Author of whom you quote the Story of "the ſpeaking Head, &c. expreſs an averſion againſt, and relate "ſome things to the prejudice of Arch-Biſhop *Laud*, towards "the Concluſion of his Book?

Ortho. I confeſs he does, and he is blame-worthy for it; but withal to be pityed, if you conſider his caſe aright; and this it is; In his Infancy, with his Milk, he ſucks in the *Roman* Religion, has his Education in Popiſh Countries, becomes a Prieſt, goes over a Emiſſary into the *Indies*, for the advancing and propagating the *Romiſh* Religion: However, being a Man of Parts, and Learning, through all the Miſts and Clouds of Error, he diſcerneth the unreaſonableneſs firſt, and then the dangerous Tenets of the Church of *Rome*; but all this while, it is ſcarce much more than Break of Day with him; he is but a Negative Chriſtian, but a *Neophyte*; the *Roman* Religion he perceives is bad, but as yet knows little of the Proteſtant Religion: Thus endowed, he comes over into *England*, very little before our Civil Wars began; ſtill troubled in mind, he goes over into *Italy* to *Rome*, where he thought, if any place could afford him Satisfaction in the *Romiſh* Perſwaſion, there it muſt be; in that place he converſes with Eminent Divines, who tell him ſtrange Stories of the Arch-Biſhop of *Canterbury* his great inclination to return to the *Roman* Church; This *Neophyte*, this doubting, wavering Chriſtian, is told theſe falſhoods by theſe *Roman* Divines, to encourage him to go over an Emiſſary into *England*, and there labour vigorouſly in the *Roman* Vineyard; the poor Man believes that which theſe men knew to be falſe; but this muſt be rumor'd, to gain *Engliſh* Proſelytes, (you know, how much the Church of *Rome* allows of officious and beneficial Lies) confirm thoſe they have, and add Reputation to their Cauſe amongſt the *Engliſh* Papiſts, [and obſerve (Sir) do not the Papiſts the ſame thing now? Do they not obſerve the ſame Method ſtill, to the great diſheartening His Majeſties Proteſtant Subjects, ſo that the King and Parliament have been forced to take notice of their Inſolencies?] well, Sir, with this prejudice to the Proteſtant Church of *England*, and the Arch-Biſhop, This *Neophyte*, this

this doubting Christian, comes over into *England*, where every innocent Ceremony, and the Liturgy of the Church of *England*, confirm in him the Belief of the *Italian* Falshoods concerning the Arch-Bishop, *&c.* and by reason of that his perswasion, he proves as great an Enemy to the Church of *England*, as of *Rome*; and thus out of the Frying pan, or out of one Fire, he leaps into another; and so turns a new kind of Fanatick; and it often falls out, that out of one extreme, Men are apt to run into another; and therefore it often falls out, that when a Protestant turns Papist, he, for the most part, does throw himself into the arms and bosom of a Jesuite, and then sucks in all their wicked and abominable practices; as Principles against the Sovereignty of Kings, Humane Society, and Moral Virtues, and the Dictates of Nature; a stout Champion of the Pope, and Court of *Rome*, (rather than the Church of *Rome*) against all Temporal and Civil Interests whatsoever, you may be sure such a Convert he proves; and truly, this is so natural to Man, in avoiding one Rock of danger and offence, to fall foul upon another; that if Men be not very wary and discreet, they can hardly avoid it: (thus when a Papist turns Protestant, he is apt to turn from being that, to throw himself headlong into all sorts of Enthusiastick phrenzies, in opposition to Popery:) this was the case of this Author; for he was so fearful of the Rock of Popery, that he fell foul upon the Rock of Enthusiasm, and there made Ship-wrack of his Faith; and therefore, waving that passage concerning the Arch-Bishop, and Monarchy, let us believe the rest concerning the Idol, *&c.* for he delivers them upon his own knowledge, being an Eye-witness, and not reports from others; and now, thus I have, Sir, I hope, answered your Scruple concerning this Author.

Caco. "I do confess, you have very fully; and now I will "give you no further trouble at this time; yet, if it be not too "troublesome to you, be pleased to let a small piece, of some "two sheets of Paper, conclude our Discourse.

Ortho. Name it, Sir, and you shall be obeyed.

Caco. "It is that which you shewed me lately; the Title of "it is this: [*An Answer to a Pamphlet, Entituled* (*The humble "Apology of the* English Catholicks) *written by a Royalist, before "Christmas.*]

Ortho. I am ready to obey you, and thus I begin; and first with the Title, though I but repeat your foregoing words.

A 3

An Answer to a Pamphlet, Entituled [The humble Apology of the *English Catholicks,*] *Written by a Royalist, before Christmas,* 1666.

Thuanus.

Miseros Principes quibus de conjuratione non creditur, nisi occisis.

IF the Author of the Apology could make good the beginning of his Discourse, I could very heartily turn Apologist for him and his Friends. He says right (and the Devil spake true, when he cry'd aloud, that *Jesus was the Son of God*) that the Arms which Christians may use against Lawful powers in their Severities, are only *Prayers* and Tears: Thus far he speaks like a *Protestant*, that is to say, a *Primitive* Christian; and it might have stood as a fair Character of his pretended Innocency, had he not foully bespattered it in the Sequel, with the Dirt he casts upon the face of Authority. But first, It would be considered what it is the Apologist would be at, upon his frequent Compellation of his Lords and Gentlemen; is it to draw them to a firm Combination with those of his *Roman* party, against all such as should question the Innocency of his Carriage and Intentions? Nothing less, it seems, can satisfie or secure him, unless my Lords and Gentlemen, that is, the old constant Royalists, stand up for his Advocate, he must fall under the heavy censure of his greatest Adversaries, who (to complete the mischief and misery of it) are not only become his Accusers, but his Insulting Judges, as he complains.

And now it is high time for my Lords and Gentlemen to remember their often Vows to that party, and Renounce all further Conjunction with them that have been the cause of so great Calamity to the Nation, as he there tells them.

But is not this --- *Divide & Impera*? and though they did not nip the Plant in the Bud, yet now being grown up, and not likely to answer them in the expected Fruits, they will endeavour so to dismember the parts, as may manifestly endanger the whole.

For what else mean those words, *Let it never be Recorded in Story, that you forgot your often Vows to us, in joyning to them* (those insulting Judges, as he terms them before) *that have been the cause of so great Calamity to this Nation.*

Is not a Dis-union here manifestly endeavoured? and that in direct contradiction to what was before protested, [far be it from

from Catholicks to perplex Parliaments.] To reconcile this difference in the expreſſions, will well become the Apologiſt, before he anſwer the following Objections, which he makes his next task.

And here firſt he preſents his Catholick Party, aſtoniſhed even to admiration, at that Calumny above the reſt, that their Principles are ſaid to be inconſiſtent with Government, and they themſelves thought ever prone to Rebellion; as if, becauſe they account themſelves the only Orthodox Chriſtians, they muſt neceſſarily be very loyal Subjects at the leaſt.

Indeed, if they could make good the former, we had reaſon to expect ſome compliance, as to the latter; ſeeing Religion hath its name from the Connexion and ſtrict conjunction it works in its Profeſſors, as with each other, ſo in all with that government, and Governors under which they have their common protection. But how Orthodox and united *Roman* Catholicks are in the grounds of their Belief (the main Ingredient in the Eſſence of Religion) hath ſufficiently appeared in the Writings of many, who have unanſwerably evinced the nullity of the *Romaniſts* Faith; whether ultimately reſolved into their virtual Church, the Pope with his Conclave, as the Jeſuites will have it; or into the repreſentative Church, a General Council, as others will have it; or into both the former conjoyned, as others contend; or (*erranti nullus terminus*) into the new mode of Oval Tradition, as it is lately, and clamorouſly, urged by others, who abominate the former. *Religio a religando.*

Yet though our Catholicks do thus ſtagger in the Grounds of their Faith, are they not more firm in their Fealties and Loyalties? Surely their Principles are every way conſiſting with the Government under which they live.

Nothing leſs; and it will plainly appear, if we conſider the Doctrine of their Church, and their frequent practice; to the former, much need not be ſaid; that the Pope, the acknowledged Head of their Church, hath a plenary power to Excommunicate all Chriſtian Kings that will not cloſe with Papal Perſwation; and when they are Excommunicated, that they ceaſe to be Kings; that their Subjects are abſolved from all Fealty and Allegiance to them; yea, may take up Arms againſt them, and ſo murder them: All this is ſo notoriouſly known, that as no real *Roman* Catholick will deny, ſo it were needleſs to urge further proof

of it; He that hath leisure may find enough of this, in *Alvarez*, *Arriaga*, and others, that speak expresly enough at this rate; and hath it not been sufficiently verified in the *Roman* Catholicks practice? 'tis well known, who encouraged one *Parry* to Murther Queen *Elizabeth*; what Pope it was that issued out his dreadful Excommunication, animating the Subjects of *England* against her; and, if you will allow of Cardinal *Perron's* positive Sentence, he will tell you, that that Doctrine which renders Kings indepotable, opens a gap to no less than Schism, and Heresie; and hereby, as if it were not only Lawful, but necessary, to suppress whatever they be, that will not Conform to the Popish Hierarchy."

He that should see a Sovereign Prince holding the Bason, whilst the Pope washeth his Hands; and another, no less Sovereign, holding his Stirrup (though unfortunately mistaken in the side,) whilst he mounts up on Horse-back; yea, he that should see that Bishop of *Rome* treading on a great Princes neck, and abusing that of the *Psalmist*, for justification of his usurped power; *Super Leonem & aspidem*, &c. cannot but conclude, that, *Dominus Deus noster Papa* (as the Canonists stile him) will be Supream Prince of the Christian World; and that all other Potentates must limit their Authority, and Jurisdiction, according to the measure of his *Placet*.

And now, the Premisses considered, that upon the Popes Excommunication, Kings cease to be such, and stand lawfully exposed to all insolencies of their Subjects, (as hath already appeared,) I cannot but very much wonder, that the *Romanists* should be so angry with *Cromwel*, *Bradshaw*, and the rest of that hellish Crue, for Murthering our Late Soveraign of Blessed Memory; were they not taught by those *Romish* Fathers, above cited, to Murther *Charles Stuart*, and yet not kill the King? I dare boldly say, that our late Republicarians have not one Tenet that is destructive to Civil Government, and the Sovereignty of Kings, that was not first broached by the *Romanists*, to whom we owe our late Confusions, which hath answered the Predictions of *Gondamore*, the *Spanish* Embassador, who, when he returned to *Spain*, gave out, that he had kindled a Fire in *England*, which would burst out Fourty Years afterwards.

Not to insist upon those several disguises presented by the *Romanists*, in the late Troubles, under the habit of all sorts of Mechanick

nick Artists, Soldiers and others; so to Preach up and foment the Rebellion, with our home-bred Sectarians; this may suffice to demonstrate how ill-consistent their Principles are with our *English* Government, and consequently how weakly they acquit themselves of that Calumny they complain of, even to Admiration: but the *Apologist* hath his other pretences, and will clear all Objections that may encounter him in his way; it will be necessary to take a brief view of them. And here, first, our Author accuseth us with a pretended Submission to Lawful Powers; begins then to boast how patiently their party did bear with the proceedings of the present Parliament; how they used no tricks and subterfuges to nip their proceedings in the bud; (this is his expression,) and I would be glad to know what they could have done more than they did? what means he by this nipping in the bud? would he have another Gun-Powder Treason? to what purpose is all this enumeration of our several Kings, *Richard* the First, *Edward* Longshanks, *Edward* the Third, and *Henry* the Fifth, their Opinions of their Popish Subjects; in the first place, it may be said, they were not so clear-sighted, as Princes are in these days; that the Roman Writers were not altogether so insolent, plain, and positive against the Sovereignty of Kings, as now.

As for the *French* Kings, they did very roundly maintain their Rights and Sovereignties, having been sufficiently tormented by their Popish Subjects in the time of the League; that what the Jesuites were inventing to the prejudice of Kings, was by cunning and insinuation; Writing one thing, and making the *French* Kings believe another, as is usual with that kind of people.

As for the House of *Austria*, they have the greatest dependences upon the Pope imaginable, and the Pope hath a very great tie upon that House; for by their Incestuous Marriages, authorized by the Popes, they make it impossible for them to throw off the Authority of the Pope; for should they do so, all of the Houshold would prove Bastards: and now even in these our days, the present King of *Poland*, (in the life-time of his Brother, known by the name of Cardinal *Casimir*,) did Marry his said own Brothers Wife; and this was the Policy of the Pope with our *Henry* the Eighth, in dispensing with his Marrying his own Brothers Wife, that he might have as great Dominion over the Kings of *England*, as of *Spain*.

As for the Authors branding this last Century, that what

was perpetrated now, was never done before (as to *Mary* Queen of *Scots*, and Our late Sovereign,) I very much wonder at the Impudence of the Man, to mix these two actions; the first was done by Lawful Authority; for her being Queen of *Scotland*, did not bereave Queen *Elizabeth* of her Sovereignty; and I have heard it averr'd by Learn'd and knowing Men, that the King of *Scotland* hath sate in an *English* Parliament in former ages, as a Peer of *England*; and then no wonder, nor Injustice neither, that the Queen of *Scotland* suffered Death for her Treasons against the Queen. As for the latter, (the Murther of Our late Sovereign of Blessed and Glorious Memory,) the action is without Example, such and so hainous a thing was never acted upon the Theatre of the World: And as I said before, so I will again, that the Murther of that good King may properly enough be said to be the abominable product of that accursed Doctrine of the Popes Infallibility, and his Sovereignty over Kings; for those accursed Regicides, and Murtherers of that Glorious King, did but a little alter the Argument; for that Power which the Romanists lodged in the Pope, these wicked Miscreants placed in the People; They had heard there was a Power above Kings, and instead of giving it to the Pope, they gave it to the Peoples Representative, and so fell that Great King, to the Consternation of the whole World, and for a *Memento* to all Kings, to awake them out of their Lethargy, and be an Exhortation to them to Vindicate their Supreme Authority: We do all of us much commend the Fidelity of *Carlos Whitegrave*, and the *Penderels*, and *Huddlestone*; and this Author is much mistaken, if he think we wish any of them ill: We have said enough already to evidence, that they effected that glorious and happy action, (happy, I say, to these Nations,) through some other instigations, than the Principles of the Romish Religion; they were led thereto certainly by a hand Divine, as well as assigned by it; they carried *English* hearts about them at that time; but if they will Apostatize, 'tis none of my fault, for my part, I am well content they be dispensed with, as a Mark put upon them for their miraculous preserving Our Good King.

As for the stigmatized person, I must needs say for him, that he laboured in the Vineyard before the last hour of the day, and was very ready, both with Hand and Pen, to promote the Interests of the King for his Restauration; and therefore that word of reproach might well have been left out.

That

That we differ in Religion, is but too true; and we dare as boldly as your ſelves appeal to the day of Judgement; ſomething, you ſay, we differ; I ſay, very much; elſe why does Your Church Damn Ours? But this is not a place, either to Diſpute about Religion, or expreſs wherein we vary; We are aſſured Our Religion is the beſt, free from Superſtition, free from too much homelineſs, God and the King are beſt ſerved in Our way; Our Church is Monarchical as well as yours, but ſtill with a Subordination to Our Sovereign, Temporal Prince; what Our great Anceſtors were, We ſhall not be aſhamed to remember, nor the Converſion of *England* from Paganiſm, which poſſibly (as all the World beſides Converted from the like Errors,) did retain ſome few Pagan Ceremonies, from which the Church of *England* was purified in the Reformation of *Edward* the Sixth, and Queen *Elizabeth*: He does well to put us in mind of Romiſh Perſecutions; Are not we juſtified thereby, if we do the ſame to you? *France*, forſooth, is inſtanced, where the Reformed Religion is permitted; which I ſhall leave indifferent whether to attribute that toleration to their vaſt numbers, or to the innocency of their Tenets, not at all prejudicial to Kings: This I am ſure, they own no Sovereign above their natural King; they have no Forreign Juriſdictions in their Spirituals, and as little in their Temporals; Let this be remembred, they aſſiſted their King *Henry* the Third againſt his Popiſh Rebels, even after the Maſſacre at *Paris*; and *Henry* the Fourth, in his Siege of *Paris*, when the Duke of *Parma* reliev'd it. But as for the *French* King, He is no competent inſtance in this caſe; (had you ſingled out ſome *Trent*-Catholick, ſuch our *Engliſh* Catholicks would be acknowledged,) there had been a fairer colour for your Argument. When you have found ſome Roman Catholick of the *Trent*-Perſwaſion, allowing the ſame favours to known Proteſtants, you may more plauſibly plead for the like allowance; till when, by their Inquiſitions, and ſuch like entertainments of Proteſtants, they have preſcribed the Law for other Princes towards thoſe, that no leſs differ from them in matters of Religion. We will wave the Maſſacre at *Paris*, to come nearer home; What think you of the Maſſacre in *Ireland*? as a fore-runner of the *Engliſh* Troubles; Was not the Maſſacre and Rebellion in *Ireland* countenanc'd and own'd by a Popes *Nuncio*? Let us draw nearer to theſe times, and ſpeak of what paſs'd within

these Twelve Months: Was not the Popes Bull an occasion of Cornet *Nangle*'s Rebellion, which had been as universal as the first, but that the Romish party there wanted strength; the Author by mentioning the *French* King's kindness to the *French* Protestants, puts me in mind to affirm, he is much mistaken; for that King hath of late begun very much to Persecute them; he has taken from them most of their Churches, will not suffer them to educate their own Children, and many other grievous punishments he do's now inflict upon them; and it may well be suspected, he intends yet more against them, having already purged his Guards of all of their Belief.

The Author grows yet more Impudent, and Extravagant; for first, he goes about to Illegitimate Queen *Elizabeth*, and then bespatters the Fame of Our King *Henry* the Eighth; and by that, one may see where he has his Breeding, and where he learned to speak contumeliously of Kings.

You urge the Allegiance sworn to Queen *Mary*; and 'tis no such wonder, considering the Artifices and Power of the Roman Catholicks at that time: But all Roman Catholicks will grant, that Queen *Maries* Mother was King *Henry*'s Brothers Wife; yes, and it will be reply'd, that the Pope dispensed with the Marriage. He did so, but St. *John* the Baptist (whom Our Blessed Saviour Honours with so high a Testimony in the Gospel) would not have done it; He condemned the like Marriage in King *Herod*; and had he liv'd in those times, would have done no less in King *Henry*, though perhaps the Pope, like another *Herod*, would have cut off his Head for that bold affront; yet the Popes Power, though never so much severe in those times, could not then silence the suffrages of our Universities here, nor those in forreign parts, who joyntly affirm'd and confirm'd both the lawfulness, and necessity of King *Henry*'s Divorce from his Brothers Wife; which doth sufficiently wipe off that filth the Author from his Impure mouth breathes out against that Queen of Glorious Memory: But King *Henry* the Eighth, it seems, is a great Eye-sore to you, and you will leave no place unsearch'd for some Stones of Reproach to throw at him; Yet if you would be pleased to cast a serious Eye upon divers of your Popes, the chief Heads of Your Church, (you may find a full choice, in the 9th and 10th Centuries, besides several others;) and when you have throughly perused the exact Symetry of their

their carriage and practices, (as described in some of your own Authors,) then turn your Eye upon King *Henry* the Eighth, and you will readily, I doubt not, conclude the Saint to be on his side; and making so bold with *Princes*, it would be a wonder, if Ministers of State did scape his *Pen*; and it may well be affirmed, that King *James* is wounded through *Cecyl*'s side, or rather that wise King himself is deeply pierc'd; for may not one thus understand the *Apologist*? *Cecyl* is compared to *Ulysses*, and K. *James* to *Cromwel*, the whole *Parliament* is likewise aspersed by him; and, according to the Opinion of the *Apologist*, God is mocked every 5th of *November*; so that God himself cannot scape him neither.

He insists upon the merit of those of his Religion that ventured their Lives in the Quarrel of the late King of Glorious Memory; where this great merit lies, I cannot well understand: for these reasons; first, they were his subjects, and so they were in duty bound to fight for him; secondly, they were persecuted by the Long Parliament, and that good King (upon pretence that he so much countenanced them) was persecuted likewise for their sakes, and so they were constrained to stand by him, and for him, for their own preservation; and there is one of His Subjects of that Religion that stipulated, and they drive a bargain with the late King, before he would engage him. The Author would have us believe, that Dinner-bells were mistaken for Mass-bells: Do the Papists Dine at six, seven, or eight of the Clock in the Morning? All their Insolencies, the Author would perswade us to attribute to the height of their zeal against Constables, or other Persons in Authority, formed against the King; when it is very well known, that during the Rebellion, when the late Rebels, *Cromwel*, *Bradshaw*, and the rest, were, in humane appearance, confirmed in their Throne, none were better used, that went under the name of Cavaliers, than Papists; and now, since the happy Restauration of Our Gracious Sovereign, many of these endeavour to strike in with the Phanaticks; desiring them to joyn with them, and they will take an order with the Episcopal Party: these are the men that so much boast themselves of their Loyalty.

As to the Burning of *London*, God reward them according to their demerit, that were the Authors of that Dismal and Execrable Fire; this is most certain, that the Papists rejoyce much

in those sad Flames; and it is a common saying amongst them, That the burning of that City is a happiness to the Kingdom, and hath cured it of the Rickets.

It is now time to draw to a conclusion, though perhaps some things in the Pamphlet (being stuffed with many ridiculous passages) and little pertinent to the purpose, I have, for brevities sake, omitted to speake to.

For a Farewel, I will only add this to the Author; That if the Protestant assertors of His Majesties Right, had been as few as those he has set down in red Letters of his *Party*, he should have been imitated by me; but our Numbers are so vast, that many large Folio's would not contain them.

But instead of the Apologists Bloody List, take here an extract of some things out of the History of *Henry* the Fourth of *France*, written by *Hardovin de Perefix*, Bishop of *Rodez*, formerly Tutor to this *French* King *Lewis*; concerning the League in *France*, called by its Abettors, *The Sacred Union*; supported by Popes, and more especially by *Sextus Quintus*, and *Gregory* the Fourteenth, and entred into (by perswasion of the *Roman* Divines) by the Rebellious *Roman* Catholick Subjects of the two *Henries*, the third and the fourth; to oppose which, they were most chiefly assisted by their Protestant Subjects, who were always most ready to help them in time of extremity, and still proved their best and most Loyal Subjects.

Fol. 61. The Author writes thus concerning the succession of *Henry* to the Crown of *France*. 1584. year of our Lord.

On all hands little notice is taken of *Henry* the Fourth his Right to the Crown of *France*, because he was removed above the seventh degree of Blood from *Henry* the Third of *France*, beyond which there is no kindred as to private Succession; besides he was not of that Religion which was ever professed by the *French* Kings, ever since K. *Clovis*, and consequently was incapable of wearing the Crown, and bearing the Title of *Most Christian*, &c.

Fol. 66. A Popish Principle, concerning Kings. A. Dom. 1584.

Some *French* Divines, for the promotion of the League, and since approved by Pope *Sextus Quintus*, did maintain, That the Prince ought to be deposed, that did not do his duty; that power is only of God which is well regulated; otherwise, when it is ill ordered, it is not Authority, but Thievery; the words in the Original are thus, --- *Qu'il ny à que la puissance bien ordonne qui Soit de Dieu, autrement quand elle est dereglee ce n'est pas autorité, mais Brigandage, & qu'il est aussi absurde de dire que celuy*

luy la Soit Roy, qui ne Scait pas gouverner, & qui eſt deſpourueu d'entendement, comme de croire qu'un avengle puiſſe ſervir de guide, ou qu'une Statue imobile puiſſe faire mouuoir des hommes vivans.——

Then came News from *Rome*, that the Pope *Sextus Quintus*, who ſucceeded *Gregory* the Thirteenth, had approved the League, and, over and above, had thundered out his Bulls of Excommunication againſt the King of *Navar*, and the Prince of *Conde*, declaring them Hereticks, Relaps, Cheifs, Fautors, and Protectors of Hereſie, and as ſuch, fallen into the Cenſures, and Penalties imported by the Laws and Canons; deprived them, and their Heirs, of all Lands and Dignities; and uncapable to ſucceed to any principality whatſoever; and more eſpecially to the Kingdom of *France*; abſolving their Subjects from their Oath of Allegiance, with a command not to obey them. Fol. 68. Anno Dom. 1585.

When *Henry* the Fourth (then King of *Navar*) heard what the Pope had done againſt him, he ſent preſently to King *Henry* the Third, to complain thereof, and let him know that it concerned him, more than himſelf; That he might well think, if the Pope took upon him thus, to determine of the Succeſſion to his Kingdom, and declare a Prince of the Blood uncapable of the Crown, he might afterwards proceed farther, and unthrone him, as heretofore Pope *Zachary* had degraded *Childerick* the 3d. Fol. 71. Anno Dom. 1585.

The Pope gives to the Duke of *Joyenſe* all the King of *Navar*'s Territories. Fol. 82. Anno Dom. 1587.

Henry the Third is Excommunicated by Pope *Sextus Quintus*. Fol. 100. Anno Dom. 1589.

The Leaguers would have the Duke of *Mayenne* to take upon him the Title of King of *France*, which he refuſes, but accepts another Title which they give him, to be Lievtenant General of the State and Crown of *France*, as if the Throne were empty. The Leaguers break the Kings Great Seal, and make a new one; on the one ſide thereof, were the Arms or Eſcutchion of *France*; and on the other, an empty Throne, with this Inſcription about the new Seal [Charles *Duke of* Mayenne, *Lievtenant of the State and Crown of* France.] Fol. 101. Anno Dom. 1589.

Henry the Third being kill'd by a *Roman* Prieſt, called *Jaques Clement*, a *Jacobin*, thoſe that did not oppoſe him, becauſe he was a *Roman* Catholick, did believe themſelves obliged to joyn with the Leaguers againſt the King of *Navar*, now King of *France*, by the Death of the foreſaid King *Henry* the Third, Fol. 112. Anno Dom. 1589.

becauſe

becauſe he was an *Hugonot* ; for the Papiſts of that Kingdom do hold, that none can be King of *France* that is not a *Roman* Catholick.

P. 139. Anno Dom. 1590. The reproaches of the *Pariſians*, the inſtant deſire of the Legate (whom the *Pope* had ſent to countenance and uphold the concerns of the League) and the *Spaniſh* Cabal, oblig'd the Duke of *Mayenne* to give Battel to King *Henry* 4th. of *France*.

P. 152. Anno Dom. 1590. *Paris* being beſieged by the *French* King, the *Popes* Legate forgot, and omitted nothing, that might encourage the *Pariſians* to hold out ; he conſulted the Faculty of Divinity, and obtained from that Society, ſuch Reſolves againſt the *Bearnois* (for ſo was called by the Leaguers *Henry* the Fourth) as he thought good ; the Legate cauſed ſeveral *Proceſſions*, and all Officers took an Oath of Fidelity to the Holy Union; for ſo was the League called by its Abettors.

P. 182. Anno Dom. 1591. In the mean time *Sextus* the Fifth dies, leaving in the Treaſury of the Church five Millions of Gold ; to him ſucceeded *Urban* the Seventh, who dyed within 13 days ; and to *Urban* ſucceeded *Gregory* the Fourteenth, who with very much zeal ſupported the League.

P. 188. Anno Dom. 1591. The King of *Spain* was ſeconded by *Pope Gregory* the Fourteenth in his Aſſiſtances to the Leaguers, who was much more eager and earneſt, than the ſaid King, for them ; for notwithſtanding all the Letters and entreaties from the Lord of *Luxemburgh* (afterwards Duke of *Piney*) and other *Princes* and Lords, who continued with *Henry* the Fourth ; and being deaf likewiſe to the Submiſſions and Remonſtrances made to him by the Marquiſs of *Piſani* (deputed by the *Pope*) he very hotly embraced the Intereſts of the League; he kept Correſpondence with the Sixteen, receiving Letters from them, and writing to them again : Moreover, the *Pope* did prodigally laviſh the Treaſure left him by *Sextus Quintus*, to raiſe an Army of 12000 men, which he ſent to ſuccour and aſſiſt the League; the Command whereof he gave to Count *Hercules Sfondrati* his Nephew, (whom he made Duke of *Montmortion* at that inſtant, for the greater luſtre ;) and this Army was ſeconded by a Minatory, or Bull of Excommunication, againſt all *Prelates* that ſhould aſſiſt King *Henry*, and ſent this Bull by *Marcellin Londriane* his Nuntio, with a great quantity of Money to be diſtributed amongſt the Sixteen, and other Chiefs of the Faction, in the *Principle* Cities of *France*.

These Sixteen, were the chief Abettors of the League in *Paris*.

The

The Parliament at *Tours* cauſed the Bull to be torn by the hands of the Common-hangman, and ordained Seizure of the Popes Nuntio: On the other ſide, the Parliament at *Paris* repealed this Decree, Ordaining that the Pope and his Nuntio muſt be obeyed.

King *Henry* receives Succours out of *England*, and from the Proteſtants of *Germany*, and then Beſieges the City of *Roan*. Fol. 191. Ann. Dom. 1592.

King *Henry* turns Papiſt, and is abſolved by the Arch-biſhop of *Bourges*, in the Abbey-Church of St. *Denis*: Againſt the ſaid Biſhop the Pope is very angry, for abſolving the King; and till he obtain it of the Pope, his Rebellious *Roman* Catholick Subjects refuſe to obey him; neither would the Pope be perſwaded to grant the King his Abſolution, till his Majeſty had, upon the matter, totally ſuppreſſed the League. Fol. 211-212. 213. An. Dom. 1593.

Jean Caſtel, a young Student educated by the *Jeſuites*, attempts to kill the King, but by good fortune, only wounded him in the Face; whereby the Society of *Jeſuites* are baniſhed out of *France*; and their Scholar is executed, for this wicked and lewd Attempt. Fol. 223. 224. A. Dom. 1593.

King *Henry* the Fourth, is kill'd by *Ravilliac*, who never expreſſed any kind of ſorrow or repentance for ſo wicked a Fact; being perſwaded he had done the Pope, and the Church of *Rome* a very acceptable Service; becauſe he thought that King was Marching into *Germany*, to overthrow the *Roman* Catholick Faith there.

FINIS.